Jew not only by birth, but also by upbringing: and some of the most striking of his sayings were part and parcel of the Rabbinic teaching of his day. The Lord's Prayer and the Sermon on the Mount have been paralleled from the Talmud, verse for verse and phrase for phrase. The Golden Rule—"Do unto thy neighbour as thou wouldst be done by"—is only a paraphrase of the recommendation of Jesus' older contemporary, Hillel, who died when the founder of Christianity was only ten years old: "What is distasteful to thee, do not to thy neighbour." The Rabbis of the age of Jesus joined with him, too, in averring that the Pentateuchal injunction, "Love thy neighbour as thyself" (Leviticus xix. 18) was a fundamental principle of religion. "This is the whole Law: the rest is but commentary", this same Hillel pronounced.

§n

When the Christian believer goes to Church to pray, he does not realise that he is making use of another Jewish innovation. In antiquity, the fundamental fact of public worship was animal—sometimes human—sacrifice. So, too, with the primitive Hebrews. But, from an early date, this method of worship was restricted by a prohibition to offer up sacrifice outside the Central Sanctuary which was ultimately situated in Jerusalem. Thus, even in remote times, pious believers in the more distant parts of the country had perforce dispensed with sacrifice when they poured out their hearts

to Gocl:
and the Prophets, with their bitter denunciation of
formalism without piety, strengthened this tendency.
During the Babylonian Exile, when Jerusalem and its
Temple lay in ashes, the nation dispensed altogether
with sacrifice. To this period probably belongs the origin
of the *Beth haKeneseth* or Synagogue—the "place of